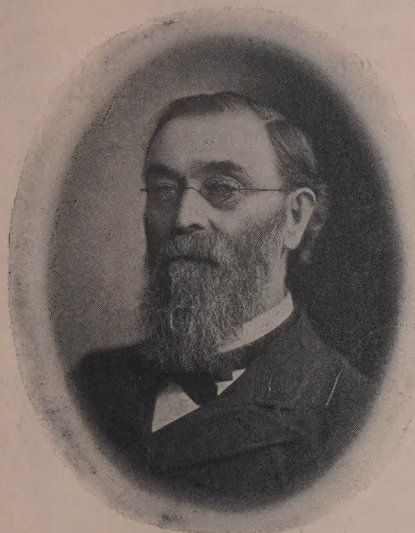


THE AMERICAN MISSIONARY

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REV. JOSEPH EDWARD ROY, D.D.

JOSEPH EDWIN ROY was born at Martinsburg, Ohio, February 7, 1827. He was graduated at Knox College, Illinois, in 1848, and from Union Theological Seminary, New York, in 1853. Returning at this time to the West he took with him a commission from the American Missionary Association to a missionary church in Illinois. In 1855 he was called to the pastorate of Plymouth Church, Chicago, which was then two years old. After a pastorate of five years he accepted a call by the American Missionary Association to a District Secretaryship in the same city, but in a year and a half by a change in national affairs it was mutually agreed that he should

accept a transfer to the Home Missionary Society, in which service he continued for eighteen years. In 1878—by mutual arrangement again—Dr. Roy was reappointed to the American Missionary Association as its Field Superintendent, and under his supervision of seven years some fifty churches were organized. In 1885 Dr. Roy was asked for the second time to take the office of District Secretary at Chicago, which he did, holding it with great usefulness until 1903, when at the age of seventy-six years he was made Secretary *Emeritus*. He continued, however, as his strength would allow to serve the Association until his very latest years, when he has been practically laid aside by the infirmities of age. Dr. Roy died on Wednesday morning, March 4th, one month advanced in his eighty-second year.

In view of a work so varied as Dr. Roy successfully accomplished, one must be impressed with the dignity and value of a single life. The high regard in which Dr. Roy was held by the colored people of the South testifies to his sacrificial devotion to their interests.

He was among the last of those truly large, broad-minded, wide-visioned men who espoused an unpopular cause in its beginnings and consecrated themselves in full-hearted sincerity and without question to the oppressed and to their uplifting. Dr. Roy was simply revered among the colored people of the South. He not only had their absolute confidence but the abundant wealth of their affection. The writer of this little sketch in his goings

*The picture on the cover was taken at the age of fifty-six years. That at the head of this article was taken at the age of seventy-six.

South for twenty years seldom met the old-time colored people without being questioned as to the welfare of Dr. Roy. Many youth were in the schools whose parents had named them for the beloved and loving friend of their race. The influence of his personality will be handed down to this people and will not pass away with his earthly life.

His associates in the offices at the North, and in the churches of the North which he visited, knew him as a thor-

oughly good, clear-minded, judicious and judicial manly man with a great loving heart, who had identified himself with the lowly and the needy, to bear their griefs and carry their sorrows. He never shrank from this. He was always true to his colors, never evasive, never temporizing, but we believe no one can recall an unkind word from Dr. Roy. He was ever charitable, generous and tolerant toward those whose opinions conflicted with his own.

FINANCIAL STATEMENT

DONATIONS—FEBRUARY

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	Individuals	Total
1906-7	\$5,585.49	\$1,308.91	\$1,986.13	\$88.66	\$363.12	\$5,546.22	\$14,878.53
1907-8	5,399.37	1,660.66	1,951.25	15.00	311.51	2,931.42	12,269.21
Increase .....	.....	351.75	.....	.....	.....	.....	.....
Decrease	186.12	.....	34.88	73.66	51.61	2,614.80	2,609.32

DONATIONS—Five Months, to February 29, 1908

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	Individuals	Total
1906-7	\$38,003.71	\$3,591.10	\$8,800.30	\$491.55	\$1,424.08	\$25,123.21	\$77,433.95
1907-8	37,326.24	4,284.40	9,864.70	210.00	1,264.64	19,337.68	72,287.66
Increase .....	.....	693.30	1,064.40	.....	.....	.....	.....
Decrease	677.47	.....	.....	281.55	159.44	5,785.53	5,146.29

The receipts for February from donations were \$12,269.21 and from legacies \$7,580.02, making a total of \$19,849.23.

The donations for the five months ending February 29th were \$72,287.66 and from legacies \$35,317.56, making a total of \$107,605.22.

There was a decrease in donations of \$5,146.29 and in legacies of \$11,964.63, making a total decrease of \$17,110.92, compared with the receipts for the five months of the previous year.

An analysis of donations for the month of February and for the five months ending February 29th, for two years, indicates the

channels through which the donations reach our treasury.

The donations from churches, Sunday-schools and other organizations in the churches were \$639.24 more than for the five months of the previous year. The donations from individuals were \$5,785.53 less than for the previous year, making a net decrease of \$5,146.29 in donations.

We call the attention of the pastors and officers of the churches and church organizations, and of individuals, to the great and pressing need of increased support for the work of the Association.

The writer of the paper upon "The Negro Type" is a graduate of Yale University, and has also the Master's degree of Harvard. We have asked him to give us what he considers to be the native traits of his race, as we would ask a New Englander to give us those of the Yankee or a native of Edinburgh to tell us of those of the Scot. His paper will be read with interest.

TYPICAL NEGRO TRAITS

By William H. Ferris



THE first fact that strikes us as we study history is the solidarity of the human race. All the great race stocks, all the different races in America, the English, the Irish, the German, the Frenchman, the Italian, the Jew, the Indian and the Negro have certain human traits common alike to all. All have an innate longing for life and liberty, all grope towards the Eternal and reach in their soaring aspirations the thought of some Great Mysterious Power, who is the creator of this universe; all strive to express and give utterance to what is deepest and most fundamental

within them; all shudder at the mystery of death. The Negro shares these hopes, strivings, aspirations with other human beings.

The second fact that strikes us is, the psychical differences between the great race stocks. The great race stocks which have made contributions to civilizations have psychical and psychological qualities peculiar to themselves alone. The Hebrews were endowed with peculiar religious gifts; the Greeks with philosophic, artistic and poetic gifts; the Romans with a genius for war and government; the Germans with a remarkable insight into philosophy and theology; the Anglo-Saxon possessed a genius for war and parliamentary government and a desire for simple home life and a settled mode of industrial life. So too in America the native Yankee, the Irish immigrant, the Italian and the Jew have psychical and racial characteristics peculiar to themselves. In this sense and this sense alone the Negro has race traits and tendencies peculiar to himself alone; but I do not believe that he is outside of the pale of humanity.

Nine special race traits are often attributed to the Negro. He is said to be immoral, to have a happy-go-lucky disposition, to be jealous of his fellows, to be deceitful, to be imaginative, oratorical, musical, emotionally religious and imitative. The first four traits or qualities certainly are not peculiar to the Negro. We cannot call those traits or qualities typical which the colored man shares with all un-

developed peoples that have not long been brought under the refining influence of civilization, but those race traits which are not destroyed by civilization, and which persist in a modified form, in a cultured individual, these only can be called typical race traits. Thus the Celt is naturally more imaginative, romantic and sentimental than the Teuton. The Irishman has a wit and humor, the Frenchman a faculty for making fine æsthetic and literary distinctions, that the Englishman does not possess. There are then five race traits and characteristics that distinguish the Negro. He is imaginative, possesses the gift of gab, is musical, is religious and imitative.

1. Negro Imagination

I will admit that the Negro race is not as practical and hard headed as the Anglo-Saxon, that the black man has not the grim dogged determination and bull dog tenacity of purpose of the white man; but neither had the Greeks of long ago, nor have the Germans, Irish, French, Italians, Russians or Spaniards of to-day the temperament that can calmly and coolly view every subject as the Anglo-Saxon does. The Negro race is by nature as imaginative, versatile and imitative as the Greek was, although he has not, as yet, developed his constructive and creative genius. He has a native poetic imagination.

Those who have studied the Negro closely have observed that his imagination is tropical in its fertility and luxuriant richness. He is gifted with graphic descriptive powers. He is a vivid word painter. He can give a pen picture of an event that interests him. He has an eye that can take in the beauty of nature. He is keen to observe misfit of clothes and quick to catch the changing thoughts and emotions that mirror themselves in the human countenance. He has a native

sense of humor. I have, in Washington, D. C., North Carolina, South Carolina, Georgia and Florida, heard uneducated and untutored Negro preachers describe the radiant splendor of the dawn, the beautiful tints of the rainbow, the golden glories of the setting sun, the buoyant freshness of a springtime, when nature bursts into life and weaves a new garment, and pulses into beauty in blade and grass and flower, with natural poetry. I have heard them picture the pensive sadness of the Indian summer and the crimson yellow glory of autumn and the golden glories of the setting sun in a way to thrill me.

2. Negro Gift of Gab

The Negro preëminently possesses the faculty of language. Not since that fair moment in Grecian history when their philosophers discoursed often on high themes before the "*Hoi Polloi*" in the market place, nor when the choice disciples of the peripatetics eagerly hung upon their lips in the groves of the Academy; not since the palmy days when the eloquence of the Athenian orators speaking in the open air thrilled their audiences; not since that high hour in Greek civilization when, as DeWitt Clinton declared, "Herb women could criticise the phraseology of Demosthenes, and the meanest artisan pronounce judgment upon the work of Phidias or Apelles" has any race of natural talkers appeared upon the stage of history who could compare in the "gift of gab" with the Negro orators. One has only to attend the revivals, camp meetings, funerals and Emancipation Day celebrations in the South and he will wonder how the illiterate and ignorant preachers and orators can talk with such ease and fluency for one or two hours. He may laugh at some of their uncouth phrases, but he will mar-

vel at the wealth of their illustration and their copious supply of words, and at the tumultuous, torrential flow of their sentences.

Upon the street corners, in the barber shops and political clubs of the North, he will note this gift of fluent speech, this natural ability to talk for the mere sake and love of talking as it is manifested during election times. In the North the beneficent restraint of the Anglo-Saxon civilization has curbed and repressed the effusive, effervescent, enthusiastic oratory of the Negro; but in the Southland, the Negro's imagination riots in barbaric splendor and wild extravagance to his heart's content, unhindered by the standards of the civilization of another race. In the South no wet blanket, in the sense of propriety of another race, is so likely to chill and dampen the fire of Negro eloquence.

3. Negro Religious Emotion

It is said that the Negro is prone to emotional excitement, but the only difference between the Negro camp meeting and the camp meetings of the poor white is that you can hear the whites singing and shouting two miles away, while you can hear the colored people singing and shouting three miles away. The rites at the Delphic Oracle, the Bacchanalian Festivals in Greece and Rome and the miracles at Lourdes exhibit as much excitement and frenzy as do those recent converts who let themselves go crazy when they picture themselves wearing white robes and golden slippers, and treading upon a sea of glass, surrounded by jasper and sapphire walls, as they go up and down the streets of the New Jerusalem. The influence of the kind of education given by the American Missionary Association, the Freedman's Aid and Southern Educational Society, the Presbyterian

and Episcopal churches, in furnishing an educated ministry has raised the tone of the Negro's religion. But through his poetic imagination, his eye for color, his native fluency, his ear for melody, his impassioned soul instinctively bursts into expression and utters itself in the soaring flights of untutored Negro preachers often in torrential streams. Witness the jubilee songs and plantation melodies of the old slaves and the ravishing harmonies and rich voluptuous strains of Taylor's "Hiawatha." I believe the Negro will yet make his own contribution to civilization, and will produce songs and poems that will ring in the hearts of men and go singing down the ages.

4. Negro Imitativeness

The Negro is an imitative being and as yet in this country is largely the reflex image of the white man. Thus the aristocratic colored man of Charleston, S. C., is the reflex image of the white aristocrat, and the sporting Negro of New York City is the reflex image of the sporting white man. The insolent and impudent Negro of Georgia is the reflex image of the arrogant and coarse Georgia cracker. In the Boston, New York, Philadelphia, Washington, Wilmington, Charleston, Savannah and Louisville Negro, I see a reflection of the civilization or lack of civilization of the white man in these places with whom he comes into contact. The white man cannot ascend higher in the scale of civilization than the Negro can follow. Berial Green might say that his blood would dry up in his veins before he would endorse slavery, and Alexander Crummel, his colored pupil, catches the fire of his spirit and likeness.

So the Negro is usually a thermometer registering the ideas and opinions of the white people he works for or associates with. I can tell what sort of people the

white people of any community are by associating with the colored people.

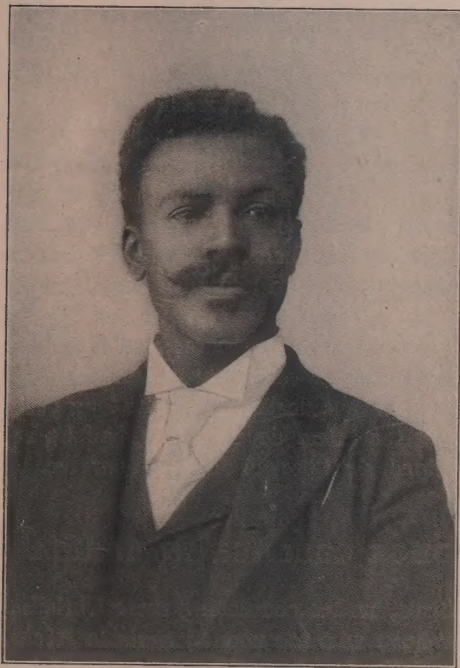
I have met few colored men who were original thinkers. They could sit in judgment upon the American civilization and critically dissect and analyze the ideas upon which it is based. Three of these completed their education in England, and another in Germany, and two of the three who studied in England lived and traveled in Africa for over a score of years. In order for a man to pass from the imitative to the reflexive stage of self-consciousness, in order for him to set up a higher ideal than his own age and country affords, he must take a deep dive into history and philosophy. He must drink deeply of the Pierian springs. Then only can he compare and contrast the American civilization with the civilization of other times and other countries.

But when I say that the Negro race is largely imitative the fact must not be overlooked that most of the ideas underlying the Anglo-Saxon civilization do not originate in Anglo-Saxon brains. Some were contributed by the Hebrew race; others by the Greeks; others by the Romans. The twentieth century Anglo-Saxon is thus a stream that is fed by currents of thought from other nations. Still it remains true that the Negro race in selecting its leaders needs to put more emphasis upon brain power and the iron of character to improve the type.

The Negro is not to be blamed, however, because he does not soar into the realms of intellect. Twenty years ago a Negro philosopher or scholar was almost deified and worshiped by members of his race, but now when the current industrial fads so often look upon the Negro scholar as a bookworm and as an impractical dreamer, the imitative Negro has shared in this contempt for pure intellectual attainment.

The Negro should continue to absorb, assimilate and appropriate the highest elements of the Anglo-Saxon civilization as he has done during the past forty years. And he must retain his buoyant, hopeful, optimistic nature, his warm sympathy and rich emotional equipment and endowment. With education he must preserve the type. Then, indeed, the prophecy of Mr. E. H. Clement may be realized when he declares that "The Negroes surpass the Whites in artistic temperament, and with education and refining may become what the Greeks were to the Romans in their later centuries; for the prosaic, energetic and practical peoples of the North have been especially gifted with industry and application and the power to dominate, but have not the sensibility of the Blacks to impressions of nature, nor equal intensity of sentiment and emotion. The culture of the Blacks in art is sure to yield rich results and produce incalculable effects upon the status of the race socially and politically." Mr. Clement further says: "The contempt which the ignorant or prejudiced of 'the general' show for the Blacks cannot hold against signal honors paid by 'the judicious' among the Whites to the gifted artists of the race. This is the side on which the settled antipathy for the Negro will probably first decay and give way to the positive appreciation of acquisitions for civilization." It seems to me that Mr. Clement, who for a quarter of a century as editor of *The Boston Transcript* has encouraged and cheered many ambitious colored youths by his kindly sympathy, has pointed the way in which the black man may overcome race prejudice. It is the way that has also been steadily pointed out by the American Missionary Association during the past forty years.

The Rev. A. T. Clarke, recently pastor of the Congregational Church in Macon, Ga., has just accepted a call to the pastorate of the church in connection with Talladega College. As we welcome him to this influential position we publish a portion of one of his addresses as a sample and prophecy of what may be expected of his work at Talladega.



REV. A. T. CLARKE

IF Christian education, including the whole range of scientific instruction, both primary and secondary, is the highest and best means of developing the human race, it is, for the same reasons exactly, the best means of developing the Negro. To attempt to limit the Negro as a race to what is termed industrial education alone is, to say the least, illogical and impossible.

Some declare that higher education unfits the Negro for what they call his destiny! They say it makes him insolent and foppish—gives him the “big head.” This is an unjust, unscientific and untruthful statement, although we sometimes hear it coming even from the Negro’s friends. We claim that any man

who gets conceited and vain through education, be he Negro or any other kind of man, gets so NOT BECAUSE of the education, but BECAUSE OF THE SMALLNESS AND CRUDENESS of what he possesses. It is, we admit, a disgusting phase of human development; but it is, in any case, only a passing phase, through which all peoples pass in the earliest stages of their development. It was a very wise man who admitted, under the claim of inspiration from God, that mere knowledge always has the tendency to PUFF UP, but that it needed knowledge dominated by the spirit of Love to BUILD UP. The same phenomena that prejudice calls insolence and the “big head” in a half-educated Negro are the things that are easily pardoned, that are regarded merely as pains incident to growth, towards which the most hopeful attitude is maintained, and to which good names are even sometimes given, when they appear in a half-educated white man. Even if we have to admit that the average half-educated white man is less addicted to these weaknesses than the average half-educated Negro to-day such superiority in the former is easily and sufficiently accounted for by a long line of heredity, and a superior environment, itself the result of evolution. He has inherited, through natural laws operating for ages, a training that the Negro must now acquire brand new to transmit to his descendants. But in spite of all this, there are few who are not acquainted with Negroes whom true education has chastened into that humble, gentle, dignified, courteous product which true learning always yields, and which we call by that great name—a Christian gentleman.

But this lesson must be constantly impressed upon the Negro most forcibly,

that in his development, even with the aid of Christian training, he must cast off sloth and cowardice, and work out his own salvation. Let him remember that his inferior condition to-day is due largely, if not entirely, to the deadly, and, may we say with reverence, the cruel kindness of nature towards him, by which for long ages she exempted him largely from the fearful conflict and rivalry against opposing elements, under which conditions the white races laid the foundations and fostered the development of their magnificent powers.

Let him now regard all obstacles in his way to-day as helps toward his development, and put forth the powers necessary to grapple with and overcome them. Let him, as far as possible, forget the guilt of those who would place the obstacles with

wrong intent, and regard the impediments as a tardy restitution that nature is offering for her previous homicidal kindness.

The Negro must be impressed also, most forcibly and persistently, that NOTHING LESS than Christian education, NOTHING DIVORCED FROM CHRISTIANITY, will make the race what it should be.

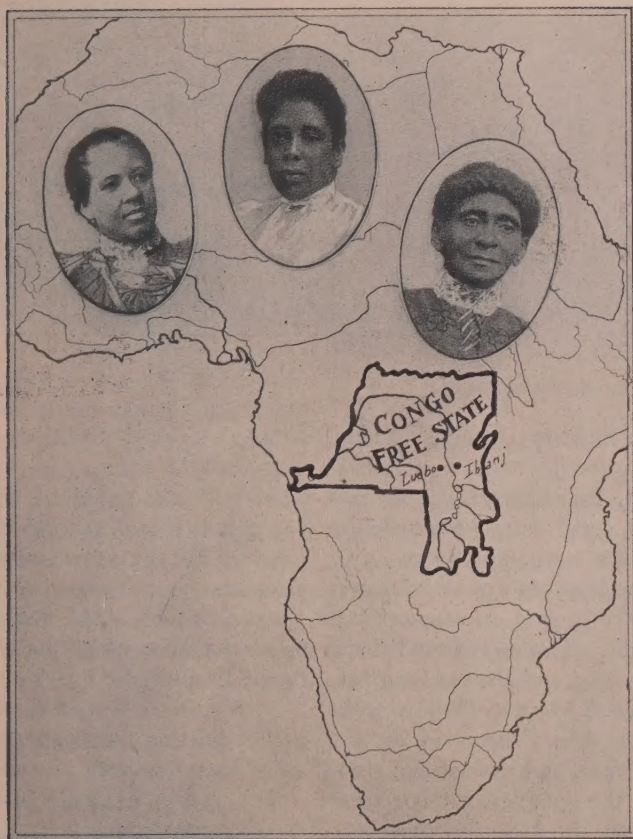
Let us, then, who are engaged in the task of developing the Negro along the lines of Christian education take up our work afresh, with renewed courage and hope and patience. The many defects that still cling to him with such tenacity will be rejected or transformed in the further march of the inexorable cosmic laws, just as ruthlessly as unfitness has been always dealt with in the long past; and the fittest development shall be attained, shall prevail and shall survive.

MISSIONARIES FROM TALLADEGA COLLEGE IN AFRICA

ONE of the features of our work in which we take especial satisfaction is the growing sense of missionary responsibility and consecration to it on the part of Christian students in our higher institutions. The three young women whose pictures are here given to our readers were among the pioneers who went to Africa under the Southern Presbyterian Board of Missions some years ago. They have made an excellent record. These are from Talladega College in Alabama, but Fisk University is also well represented on the same field. Others in these institutions who have given proof of exceptional ability in their college classes and of devoted piety members of our Congregational Church are now preparing to follow these missionaries to other missionary stations in the Congo under the Presbyterian Board. Rev. Spencer Snell, pastor of our church in Mobile, Ala-

bama, writes concerning these Christian women who are now *en route* to Africa as follows:

"On Sunday evening, February 23d, we had a most interesting service. It was a public meeting of the Woman's Missionary Union. Part of the program was a farewell meeting to Miss Maria Fearling and Miss Lillian M. Thomas upon the eve of their departure to their work at Luebo, Congo Free State, Africa, after a vacation of sixteen months, most of which was spent in our city. After most helpful and instructive exercises by the Union, farewell words were spoken by the missionaries which touched all hearts present. The thorough consecration of these women to their work as evidenced by their great desire to return to it with all the risks, hardship and privation incident thereto seemed like enough to make any one interested in foreign missions and to have the most profound respect



MRS LUCY G. SHEPPARD MISS LILIAN M. THOMAS MISS MARIA FEARING

for those who engage in such work. The love of these two missionaries for their own people in Africa was so great that they seemed to think and talk of little else. All their planning was with reference to Luebo. All friends of the A. M. A.

will be interested in the great work which these people are doing because they were prepared for their work in the schools of this Association and under God caught the spirit of mission work from its consecrated teachers sent South.

FOUR THOUSAND DOLLARS WANTED

LESS than twenty years ago Greenwood, S. C., was a sleepy, typical Southern town of three or four thousand people, nearly equally divided between the two races. The white people were chiefly engaged in agriculture and the colored people were their field

servants. The white people had no modern school for their children. For the colored people there was Brewer Normal Institute, an excellent primary, grammar and normal boarding and day school, planted and sustained by the American Missionary Association. Meanwhile, two



GIRLS' DORMITORY AND SCHOOL BUILDING

railroads made their way through Greenwood, which came to be a fine cotton market. Next, capital largely from the North planted great cotton mills there. Now the spindles hum and laborers congregate and the lazy old town of former days is transformed into an enterprising industrial center. The mills sound their calls for labor early, and ten full hours of work make the shortest work day, with wages far less than those paid in the North. White men and women and children work at the spindles, colored men and women about the factories. The colored workers are watchmen, stokers, drivers, hostlers and the like. The best of them are observing and picking up the threads of the science and skill and waiting for the time when their chance may come. It will come some day.

The contrast between the old town and the present one is very striking to the stranger who from time to time has witnessed the evolution. Brewer Normal School during all these years has been uplifting the colored people, sending forth teachers like our other normal schools into the rural communities and sending others to colleges for a broader life. Here also, as in other places, the white people of the town are friendly and kindly. Is it too much to think that the

Brewer Normal School quickened the people of the town to do better for their own youth and to build a noble structure for a high school, costing about \$60,000, in which the course of study is said to be generous and thorough? Not many Northern towns of the size of Greenwood can boast of a school worthier or better than the school for white students.

Brewer Normal School was started as a girl's boarding school with a day-school attachment for boys as well as girls.

The young women's boarding school erected with an excellent dining hall and the study and recitation building enlarged and refitted, did not meet the wants of all the applicants. Young men began to come and to beg for admittance. When these seekers after education were told there was no room for young men they urged that they might use some slave cabins that were on the place. Consent was given and the cabins were repaired and made habitable, but certainly they were not luxurious and were barely comfortable. These temporary accommodations have been used until now as an annex to the school originally designed as a boarding school for girls.

The time has fully come, however—and has been too long delayed—when the insistent young men who seek this school

should have a dormitory of their own. The town has expanded, why should not Brewer Normal School now give the young men a chance as well as the girls, when they have so fairly proved their eagerness? As a missionary force the school has abundantly justified all that it asks for.

This is what Superintendent Douglass says of it as he finds it:

"During the sixteen years of Principal J. M. Robinson's administration it has steadily strengthened its hold on the life of the community; has put the indelible stamp of an intensive Christian culture on the lives of hundreds of young people, who have lived in its dormitories; has touched less profoundly but genuinely thousand of others in the day school. A wide circle of homes are permanently better for these sixteen years of service, and a group of graduates has gone forth to higher institutions to become teachers and leaders of the Negro race.

"Nevertheless, Brewer has made no progress outwardly. On a commanding



THE WALK TO THE SCHOOL

site at the edge of Greenwood—the county seat—the school sits like a bird with only one wing. In the center is the substantial school building; at one hand the commodious, yet crowded, girls' dormitory, with its rose garden in front and dining-room annex in the rear; on the other side the vacant spot where the boys' dormitory is not, *but ought to be*. As for the boys, they are still housed in the old slave cabins. The siding, to be sure, and the shingles are new, but the floors, the



A CLASS AT BREWER NORMAL SCHOOL, GREENWOOD, S. C.



BOYS' DORMITORIES

walls, covered with the whitewash of many generations, and the rude fireplaces are all eloquent of ante-bellum conditions. This is the same plant which we had sixteen years ago. The school early reached its limit of accommodations and turned away annually scores of students. Naturally the best prospective students looked to other schools and found better accommodations, not a difficult thing to do. Brewer Normal is not only not keeping up with other institutions in its accommodations, but relative to the great increase of Negro population and the sterner demands of life in growing industrial communities, its service cannot but be less efficient than years ago. We can only remedy this by the erection of a good boys' dormitory and the further equipment of the school for industrial work.

"No institution is more loyal to the admonition, 'gather up the fragments that nothing be lost,' than the American Missionary Association. We shall not burn down those old slave cabins. At this very moment we need one of them for the primary grade, which now can come to school but half of each day for lack

of accommodations. Another cabin is equally needed as an annex to the laundry. Building one house for the Association is almost always the equivalent of building two, for every school has important work which, has nowhere to lay its head, waiting to step in and use any available quarters."

In 1904 the teachers seeing these young men anxious and eager to learn, started to raise a Dormitory Fund, asking contributions of ten cents, or, of course, as much more as any should choose to give. The response demonstrated that the expectations of these earnest Christian teachers were well founded, that many would desire to make their contribution many times larger than the amount solicited. One of the teachers contributed more than an entire month's salary. The movement was born of prayer and consecration to the great work of Christian education among the colored people; and from the first it was believed firmly that from so small a beginning the fund would steadily grow to a sufficient amount for the erection of the building at no very distant day; and such is the present faith, for the pupils themselves have taken up the work of raising funds for the "Dormitory for boys" and from the little beginnings the school has raised an amount now exceeding \$1,000. The principal writes, "In view of this goodly sum is there not hope that the building may soon be begun and completed?" Who will help these patient but anxious people?

BLACK MOUNTAIN ACADEMY, EVARTS, KY.

"YOU have heard," writes Superintendent Douglass, "the old story of the mountain white;—how poor he is and how isolated; clinging to his steep hillside where no wheeled

vehicle could possibly be used; doing all his farming with a sure-footed mule and a sledge; his one-room cabin standing amid the stumps, or a huddle of cabins gathered in a narrow cove into what he



BLACK MOUNTAIN ACADEMY, EVARTS, KY.

calls a town. I recall my first glimpse of Evarts, Ky., where our Black Mountain Academy is located. Looking down upon it from the mountain ridge, our principal exclaimed in enthusiasm: 'Isn't that a fine place for a town!' I agreed that the spot was beautiful, but ventured the suggestion that the valley was narrow and that I did not see much room for growth. 'Well,' said he, 'this is the largest level spot in the country.' So human life has been contracted in these valleys, hidden away in deep ravines or left decaying among the stumps of the mountain side. This is the old ground of missionary appeal for the mountaineer, and it still continues true of many and many a community or remote household.

"But there is a newer chapter in the story of the mountaineer. He is not so much to-day the man who has been left alone as he is the man whom we will not leave alone. For the wealth of mineral and of timber which these mountains hold, but especially for the wealth of labor power, industry is fast penetrating their most inaccessible nooks and corners. But there are men in these mountains as well as minerals, and industry digs them out to separate them, and to transform those who are fit unto better things. But industry does not care for the poor, the

weak, the handicapped. God does; and in His behalf the American Missionary Association sends forth its appeal for practical Christian help and sympathy for the mountaineer."

These words of Dr. Douglass may well introduce the little sketch sent by one of the teachers of Black Mountain Academy.

"Three sisters, between fifteen and twenty, entered our school January 1st. They are all bright. One said to-day, 'We wanted to come over when school first began last fall, but pap and mam wanted us to stay at home as long as there was any school in our district, but we didn't have any school. There were three teachers in four months, then they quit tryin'. Pap wanted us to go an' live with an aunt and uncle where there was a school and wrote to them. We waited, and he said if a letter didn't come by a certain day we could go to Black Mountain. When the day came we got up early and started in that storm for fear the letter would come before we left home. We wanted to come here because we had been here last year.'"

They came twenty-five miles on mule back across a mountain in one of the hardest rains we had. We were all much surprised that any one should dare that

slippery mountain trail at such a time. But they "wanted to come."

One of our boys who became a Christian last year was accidentally shot a few weeks after school closed. Two of us visited that mountain home ten miles away, and the mother talked freely of him. With tears in her eyes but a smile on her trembling lips she said, "Hit wasn't lost, John's goin' over thar to school fer he got red dy ter go. Atter he come home he says, 'Mam, I wish we could have prayers like they did at the school-home;,' and atter that we allus took down the Bible an' read an' prayed fore goin' ter bed. He set a sight by you teachers, an' talked a lot of you. He

saith he wanted brother to go over thar. He said, 'Mam hain't hit done me mor'n a hundred dollars worth of good?'"

We have a literary debating society in school. They are called the *Black Mountain Belt Society*. The attendance is large—fifty to sixty—and the meetings interesting; especially so the debates. The members choose sensible questions usually, involving political or social principles. Rev. Mr. Northrop, when here, said: "Well, I surely enjoyed that society meeting; that debate was a revelation to me; I didn't know they had that in them." The "that" to which he referred was the *spirit* and the *humor* which were shown in the debate."



Note and Comment



Experience and Theory

It is wise to learn of one's friends. The General Conference of the Methodist Church, in obedience to a popular demand, decided to consolidate its "Board of Education," its "Freedmen's Aid and Southern Education Society," and its "Sunday-School Union." The consolidation was effected, and "was entered into with seriousness, intelligence and loyalty." "The secretaries made an earnest effort to make the plan of consolidation a success. That there has been a practical failure is no fault of theirs." The *Southwestern Advocate*, under the caption "DISSOLUTION IN THE INTERESTS OF EFFECTIVENESS," says:

"It is significant that a number of those who were members of the original commission on consolidation are members now of the Board of Managers, and join heartily in the recommendation for a separation of this Board into three societies. This is not the first time in the history of the world that there has been a reversal of opinion. Experience has taught many lessons, and many a man has been forced to right about face upon plans that he had adopted and to pursue other plans unthought of before or to return to plans that were abandoned. In-

stead of weakness, it is an indication of strength when a faithful trial has been made of any plan for one without hesitancy or quibbling to return to that which experience teaches is best. The Board of Managers very aptly says: 'An attempt to deal with all together has unavoidably weakened the force of each.' This is a frank and truthful statement."

We particularly call attention to this because of the facts given below and for their inferential value to our own special work. The *Advocate's* stress upon the *Value of Emphasis* is well put.

"That the cause of the freedmen has suffered is to be regretted. If there was ever a need of such a philanthropic society as the Freedmen's Aid Society there is a need to-day. If it is a question of illiteracy, there are more ignorant black people to-day than there was when the proclamation was issued. If it is a question of friends, then perhaps the situation is more acute, for the Negro never was

in more need, not even at the close of the war, of friends than he is to-day. The Negro question, and that is the question to be dealt with in the presentation of the claims of the Freedmen's Aid Society, and of which there is no evasion, is one of the greatest questions before the American people. It is one of the most difficult economic problems that we have to face. It is a serious labor question. It is a very serious and sensitive social question. With all it is a question of humanity and of brotherhood and demands immediate and vigorous approach. The Methodist Episcopal Church cannot afford, in the light of its past history, to so place this question in the construction of a Board as to permit even the most critical to infer that we do not put as much emphasis here as we did formerly."

The report of the Committee to the General Conference says:

"It is likewise evident that an attempt to administer the funds by a single secretary or office must involve all of the confusion apparent in appeal. In the Southern Educational Work it has been necessary to consider even the minute details of boarding departments, as well as matters of instruction and of school erection, with striking peculiarities of condition and personnel in many institutions of learning. It would be possible for one to have nominal oversight of all these interests, but the oversight would be superficial and the results disappointing.

"It is therefore noticeable that in the administration of these consolidated societies the lines of difference are as distinct as though no consolidation had been attempted, although every effort has been made to administer the interests involved in harmony with the law and the spirit of the instruction handed down by the General Conference.

"In view of these plain facts, it must appear that the plan of consolidation, in-

effectual up to the present, must be inevitably disappointing if continued, and the conviction grows with observation and study, re-enforced by the consensus of those most deeply interested in the several causes, that for the best interests of the work a readjustment must be affected. From both viewpoints, viz., that of providing adequately for their support, and of securing the best administration for the interests involved in carrying out the will of the donors specifically and effectively, *these distinct and diverse interests cannot be administered effectively under the existing consolidation.* Careful consideration of the future welfare of the interests involved compels recognition of these facts: The work of the Society for the education of the Negro race is unique. It was never more needed than now. The strength of the appeal for Negro education is in the statement of racial conditions, and *an appeal for its support is weakened by combining it with any other cause.* Nor is the appeal for other causes strengthened by combining it with that of the Negro."



**Treasurer
Hubbard's
Visit to
Southern
Institutions**

The Treasurer of the American Missionary Association has been visiting various localities in Tennessee, Alabama, Georgia and North and South Carolina looking after property interests and conditions. A letter to one of the Secretaries, though not written for publication, contains comments that are interesting and suggestive, as follows:

"It is more than thirty years since I have visited any of the places which I have named except Fisk University, at Nashville. I observe great changes and improvements in the towns and surrounding country and in the school buildings and in the student body. I am most fav-

orably impressed with the spirit and devotion of the teachers. At every place I arrive unexpectedly and have seen conditions as they are. At Macon I attended a reception on Friday evening given by one of the local Ballard colored teachers to the other teachers of the Ballard School and to the colored principals of the public schools. The music was fine, vocal and instrumental, and the welcome address, by another of the Ballard colored teachers, with its reference to Washington, his character and his patriotism, was well worthy of any educated white woman. The sixteen colored teachers of Ballard School were all present, together with the pastor of our Congregational Church and his wife. I wish some of our Northern friends could visit such cultivated homes in the Negro settlements and meet with such intelligent and earnest Negro teachers and workers. The white people of Macon or of the North do not know of these select ones from our schools and similar schools who are in a quiet and Christian way leading their people into a position which will command the respect of the Christian white people South and North. There is a bright side to this Negro problem. These thirty and more years have produced a body of intelligent Christian Negroes worthy of all that has been expended for their education. Our missionary schools have from the first had a large and growing influence and are to-day the most potent factors in bringing a better day for the colored race and the white race also. With all of my acquaintance with the work I did not know that there were such evidences of real growth and such aid to Christian faith in the advancement and possibilities of the American Negro."

Principal Burrage of Ballard Normal School writes: "We were especially glad to have Treasurer Hubbard with us, for

he showed himself in complete accord with the work and the workers, and it gave him an opportunity to see the culture and refinement that have come from Christian training. The white and colored teachers are working together in complete and cordial harmony in the common service for the betterment of the Negro race."



The Modern In this story in verse we **Hiawatha**, offer an interesting program on the Indian. The author, Mrs. C. J. Hawkins, of Massachusetts, has kindly revised and extended this vivid representation of Indian life and needs, practically re-writing it for the American Missionary Association. Arranged in four parts with simple effective tableaux, it provides an attractive exercise for missionary meetings. From four to eight copies are sufficient for use in conducting the exercise. Copies furnished free except postage by the American Missionary Association.



Current Receipts The "Current Receipts" in the form in which they are now printed are interesting reading. Some features are especially significant. For example, we see how students who have gone out from the various schools are remembering the work in their gifts. We notice in our last number contributions from Bulgaria and Bohemia. The Chinese and Japanese report over \$900 from their own missions in December, and nearly \$800 from the middle of December to the middle of January. The church in Wales, Alaska, whose membership had not heard of Christianity a few years ago, contributed \$15. The Christian Indians also make large gifts of gratitude. Christians in nearly thirty-eight different States of the Union show

their interest in our work and not including the territory of Alaska and Arizona and the District of Columbia, which also send their contributions. We hope our givers will live long and when they must go remember the good work in their legacies.



Ray Stannard Baker on Negro Conditions Many sinister influences exist: the immense increase of ignorant and unskilled Negroes from the South; the growing prejudice in the North, both social and industrial, against the Negro; the high death rate and low birth rate among the Negro population, which is due to poverty, ignorance, crime and an unfriendly climate.

On the other hand, many encouraging and hopeful tendencies are perceptible. Individual Negroes are forcing recognition in nearly all branches of human activity, entering business life and the professions. A new racial consciousness is growing up, leading to organizations for self-help; and while white prejudice is increasing, so is white helpfulness, as manifested in social settlements, industrial schools, and other useful philanthropies.

All these forces and counter forces—economic, social, religious, political—are at work. We can all see them plainly, but we cannot judge of their respective strength. It is a tremendous struggle that is going on—the struggle of a backward race for survival within the swift-moving civilization of an advanced race. No one can look upon it without the most profound fascination for its interests as a human spectacle, nor without the deepest sympathy for the efforts of 10,000,000 human beings to surmount the obstacles which beset them on every hand.

And what a struggle it is! As I look out upon it and see this dark horde of

men and women coming up, coming up, a few white men here and there cheering them on, a few bitterly holding them back, I feel that Port Arthur and the battles of Manchuria, bloody as they were, are not to be compared with such a conflict as this; for this is the silent, dogged, sanguinary, modern struggle in which the combatants never rest upon their arms. But the object is much the same; the effort of a backward race for a foothold upon this earth, for civilized respect and an opportunity to expand. And the Negro is not fighting Russians, but Americans, Germans, Irish, English, Italians, Jews, Slavs—all those mingling white races (each, indeed, engaged in the same sort of a struggle) which make up the nation we call America.



Fortieth Anniversary of the Second Congregational Church of Memphis, Tenn. The Second Congregational Church in Memphis celebrated its fortieth anniversary in a happy manner. The anniversary sermon was preached by Rev. A. F. Beard, D.D., and was intently listened to by a large audience. The Rev. George Moore addressed the church in the afternoon and various pastors of the churches for colored people brought words of congratulation and cheer from their churches. It was an impressive exhibition of these religious forces in Memphis.

On Monday night Principal Steele gave a sketch of the growth and work of the church during its forty years of history, with most of which he has been familiar as a member. Rev. J. J. Scott spoke concerning the future prospects and work of the church, calling for unity of effort and greater consecration to bring the church up to the measure of its great opportunity.

The occasion was brought to a close on Tuesday night with a church social, in which reminiscences of a most interesting nature were given by different

members. The future outlook of the church is full of hope. It is in the hands of an intelligent and faithful membership.



American Indians



Somewhat more than fifty years ago there was published, "with the sanction of the Connecticut Historical Society," a history of the Indians of Connecticut, which went back to the year 1630, based largely upon the colonial records, extending from 1636 to 1676. It is interesting to those now engaged in the education and evangelization of the Indians upon our reservations to note the similarity of the customs and habits of the tribes to-day and those of two hundred years ago. The descriptions and characterizations of the red men two hundred and fifty years ago and those of whom our missionary, the Rev. C. L. Hall, is writing for us are in perfect agreement. Their methods of living, their family customs, their dances, their morals and character, their treatment of the sick, their habits of mourning and of burial, their religious ideas, their government of the tribes, are almost identically the same. The permanence of the aboriginal stamp found among all tribes of the present day accounts for the slow and difficult work of their amelioration and civilization, and for the necessity of "patient continuance in well doing" in view of their slow progress toward "the white man's ways."

The Indian is a Man Worth Saving

What have we done to save him? This is a question of larger proportions than one concerning only the 280,000

members of a race that is to be merged into the mass of humanity crowding about it. Behind the Indians there loom up the dusky forms of millions on our own domains, and beyond. Succeed with our own aboriginies, and there is hope that we may make good citizens of larger masses who are becoming part of us. Unequal to the work at home, how shall we undertake the Christian conquest of the brown races from Porto Rico to the Philippines? Shall past history be repeated and the conqueror be conquered by the peoples he has absorbed? America is on trial for her life, and the crisis is at home.

What have we done to save the Indian? We have fed him, but you point to this charity (or, if you please, necessity) as a failure. We are giving him education, and the government provision is munificent. Yet you find the results far short of what could be wished. Where is the failure?

We have seen that the Indian has natural endowments of no mean order. Yet our educational work is not helping him as fast as he is deteriorating by con-



OLD CHIEF "BLUE THUNDER," NEARLY EIGHTY YEARS OF AGE

tact with our borders. He is assimilating our vices faster than our virtues, as weeds grow faster than wheat.

Through our influences the Ree and Gros Ventre and the Mandan have come out of their well-ventilated earth lodges, and the Dakota from his movable skin tepee. They have come into log shacks, with closed windows and hot stoves. Many are dying of the white plague, brought about by semi-civilized conditions. More are dying of the black plague, of poor food, unclean bodies and foul air; most from lack of moral purpose and spiritual energy. Time and again I have been called upon to minister to pupils who had grown into useful men and women, only to be prematurely carried off by the white plague, which fed upon them in the unsanitary conditions on which they were compelled to live. We find ourselves struggling daily to inspire children to effort who are drugged with deadly cigarette poison, or whose imaginations are smirched, and



EDWARD ELK—A PROSPEROUS FARMER

whose bodily energy is clogged with sexual grime. We discover that struggling church members have been debauched by alcohol or patent medicines.

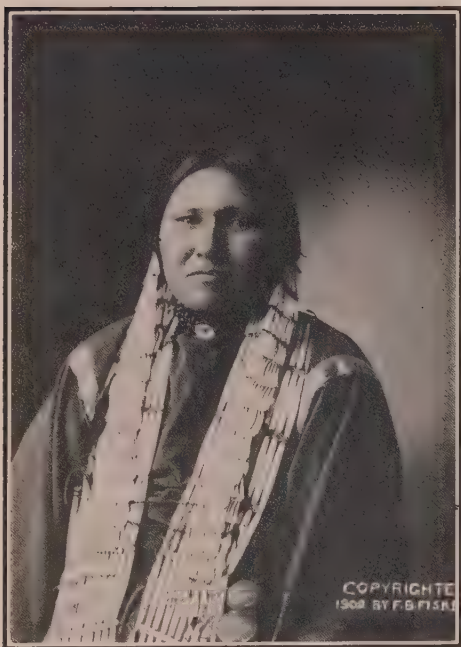
Not only have we broken into his personal equipment; we have also broken up his industrial system. He was, before we interfered with him, making an independent living. He raised corn and squash and beans and other vegetables before any seedsman in North Dakota had been heard of. He was making implements, houses, tents, boats and blankets, pottery and beads and doing artistic work. This system of industry was linked with and got its inspiration from his religious faith.

Evil Influences

Behind these untoward influences there is the great mass of Christian civilization in our State. That is the pity of it; it is behind, unconscious, indifferent. North Dakota has not ill-treated her Indians.



LEGGINS AND WIFE. OLDEST SURVIVING MANDANS



MRS. ELK—"A TRUE HELPMET."

Northern road, sixty miles from home and drew \$700 in cash. Returning, he made camp for the night. After he had started on in the morning, he missed his money. He went back, searching for it in vain, and then returned without it. In a few days word came by mail that his money was deposited for him at the bank. It had been found on the road by a man, who had brought it in and deposited it. The Indian hurried back to the town and recovered his money. Then he went at once to the finder, a Norwegian farmer and ranchman, and offered him \$100 reward. The Norwegian, a member of his national church, said: "I do not want the money; I am a Christian man. All I want is that you will be Christian too." The Indian came home and told his friends that now he felt differently about church people. A reciprocity of such deeds would soon solve our social problems. Christian forces creating Christian

They are suffering from her neglect. The North Dakota people have too many towns to build to pay attention to the building of Indian manhood. They have too many cattle to raise to think of the raising of Indian men. They have too many weeds to remove from their own fields to spare time to remove the vices that are choking the Indian's growth. They are satisfied with the dictum: "You can't make anything out of an Indian"—that dictum which condemns our Christian civilization with a verdict of incompetence. Thank God, it is only a cant phrase that an awakened people can prove false. When the Christian forces of our State come into neighborliness with our Indians they will be rescued.

One of our young men, who was not inclined to give heed to Christian teaching, but was a prosperous ranchman, made a large sale of \$5,000 worth of cattle. He went to the bank, on the Great



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character, making Christian citizens, this is the hope for white and Indian, and all of us.

I need not quote our president, our governors, our college presidents, our National Educational associations, and many another leader of thought, to convince you of our supreme need. How painfully we feel our own lack of moral qualities. Much more with a weak race, just rising out of animalism, is the lack of moral stamina prohibitive of economic development.

So leaders of effort for Indian advancement, meeting together yearly at Mohonk, have no more important word for us than a call to the churches to do more for the souls and bodies of the Indians. They say that this is the supreme need. Eight years ago Mr. Roosevelt, then governor of New York, said to the ecumenical conference on foreign missions (1900), that he had spent twice as much time as he intended traveling over Indian reservations because he became so interested to see what was being done, especially by missionaries; because it took no time at all to see that the great factors in uplifting the Indians were the men who were teaching them to be Christian citizens.

Changed Conditions

Make the Indian work you say? Yes, make him. How? His old industrial system was a part of his religion. The new industrial system for him must also be an expression of and an aid to it and it must be aided by his new faith with all its ethical contents. I am an advocate of industrial training and have had my share in it for Indians as for other people. I am also a sad witness of the fact that such training is often abortive because of the lack of character not only on the part of the Indian who needs to receive it, but on the part of those sent to give it. I think



YELLOW NOSE—WIFE OF BEAR-ON-WATER.
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the heart cry of most of those in the government as well as the missionary service, with anything more than mercenary motives, is the cry of a great Chinese missionary who went up and down our land last winter. He says the crux of the present conditions in the Celestial empire is: Will men emerge.

Once I reached the Missouri River at dark. A heavy gale tossed the water and whirled the sand. Will any one come across, or are we to spend the cold October night in the timber? A dark figure appeared on the bluff against the fading light, and a voice sounded across the water: Ditapio? Who are ye? A satisfactory answer to that question at once brought the needed aid. If we are the men we ought to be, the Indian will come over to us and be a fellow-worker.

The necessity and the power and the possibility of a Christian character for the Indian is not a theory only. Men and women have worked on this plan in our

State, and have succeeded. I am glad to be known among my people as one who teaches the ways of God. Some of the young fellows ridiculed our first attempts to preach and sing. Derisively they gave me a name. We tried to sing a Dakota (i. e. a Sioux) song. There was a hymn book in the Dakota language, but nothing had yet been done for the Ft. Berthold tribes. The song began: "*Ho waste on Jesus' yatan miye.*" It was an old Sunday-school tune of a generation ago. In English the words were: "Sweetly sing, sweetly sing, Jesus is our Saviour King." It was strange singing to the Indians, and furnished an excellent opportunity to the young fellows to guy us. But we had made an impression. For months afterward when I came in sight on the prairie, I heard that refrain: "*Ho waste.*" The word became my name, and fortunately, or was it a divine purpose? it was a good one, for being interpreted, it means good voice. Its owner has been a voice ever since—the voice of one crying in the wilderness, for thirty years. Now hundreds of our North Dakota Indians respect and many I trust sincerely follow

the Christian way. Now, instead of a lone feeble singer there are hymn makers in all four tribes in our State, and Christian songs are sung in public worship and in private in their own tongues. Prof. Libby has obtained from the Mandans a pictured list of thirty-three generations of Mandan priests whose names have been sung over in the religious ritual for the years past. The last of these sacred or mystery men died recently. He has no successor. The young men who might have taken his place had become Christians. One dying of consumption two years ago, left as his swan song, not a continuation of the old heathen ritual, but a translation or adaptation of ten of our Christian hymns in the Mandan language. He was buried as a Christian with the consent of his relatives, who respected the faith they were not ready to follow. The dying youth left to his younger brother the charge to teach his people what he was not permitted to, and that young man is a pupil now at our Santee school preparing to be a worker among his people. Thus we have "put a new song in their mouths."




Chinese and Japanese in California




JOHN BROWN'S DAUGHTER WORKING FOR THE JAPANESE AND THE A. M. A.

THIS new mission in Saratoga, California, is one of the smallest. It was begun by a daughter of that John Brown whose 'soul goes marching on.' She inherits her father's spirit in its best qualities. Visiting the church there in the interest of our work, a church rich in missionary spirit and, I may add, in missionaries also, both home and foreign, who are making the place a

sort of 'Saints Rest,'—I met Miss Brown and found her already at work with a few Japanese. What she told me made me feel that a harvest of souls might be gathered there. During the months in which there was little or no work in the orchards, the school was well attended. When the rush of that work came on only one pupil was left. That one is described by Miss Brown as a 'fine boy of seven-

teen years who, I think, sincerely wants to be a Christian. He has been with me from the first.' She adds, 'While my school is so small, I am working among the older Japanese in the village. There are two men who, with their wives, are trying to lead Christian lives; also others whom I hope to influence.' Two little girls I am taking to our Sunday-school. The prune picking will soon bring a camp of Japanese almost to my door, and I shall take advantage of that opportunity.' Meanwhile she makes the entire difference between the pittance which comes

as a monthly offering from the pupils, and her regular salary, a gift, so that the work draws nothing from our exhausted treasury. At her suggestion I requested Mr. Ota, a member of our Japanese church in San Francisco and a student in our Theological Seminary, to visit 'the camp of prune pickers.' He went; made acquaintance with Japanese accessible; preached to an attentive audience of twenty-six; found three who had been baptized in Japan; and others 'not far,' to say the least of it, 'from the Kingdom of God.' And thus a glad harvest seems close at hand."

OBITUARIES

Mrs. Susan Gilbert White, who died in January, was the widow of Prof. George L. White, the organizer and leader of the original Jubilee Singers of Fisk University. Mrs. White was one of the earliest missionaries of the American Missionary Association, having begun her labors in the South at Beaufort, N. C., in 1863. Mrs. White—as Miss Gilbert—was clerk for Secretary Whipple when she entered the service of the Jubilee Singers. She was a superior woman of strong char-

acter and devoted spirit. The memory of her work and virtues will be cherished by all who knew her.

Rev. Anthony Peden died at Moncure, N. C., February 6, 1908, after a short illness. Mr. Peden has been a faithful and devoted minister in North Carolina during the past sixteen years, and his sudden death is severely felt by his brethren in the ministry and the people whom he has served.

Agawam, S. S., Lincoln	
Mem.	2 10
Amherst, South Ch.	7 01
Mrs. Ralph A. Field.	2 00
Andover, Rev. C. C. Star-	
buck, for S. A., Talla-	
dega Coll.	15 00
Ashby, S. S.	4 26
Ashland, Ch.	4 00
Auburndale, C. E., for	
Bianche Kellogg Inst.,	
Sancture, Porto Rico.	25 00
Ballard Vale, S. S., Lincoln	
Mem.	1 65
Belmont, Plymouth Ch.	16 00
C. E.	1 50

Berkley, Ch.....	4 00	Groton, "A Friend," for		Rowley, Helen Noyes Mis-	
S. S.....	2 66	Santee, Neb.....	30 00	sion Band, for Moorhead,	
C. E.....	1 00	And to const. EDITH		Miss.....	3 00
Beverly, Washington St. Ch.,		SPAULDING, L. M.....		Royalston, L. A. Soc., for	
for Work among the		East Longmeadow, First S. S.	2 50	Horse for Greenwood,	
Colored People.....	13 49	C. E.....	5 00	S. C.....	10 00
Billerica, L. B. S., of Ortho-		East Northfield, Trin. Ch.	36 77	Salem, Miss Sophia O.	
Ch., Bbl. Goods, for		Everett, Mystic Side S. S.,		Driver.....	3 00
Moorhead, Miss.....		Lincoln Mem.....	10 00	Scotland, Miss O. E. Pickens	5 00
Boston, Old South Ch.....	642 23	Hampden, First Ch.....	11 60	Seekonk, Union Ch., Lin-	
Miss Amelie DeF. Lock-		First S. S.....	33	coln Mem.....	3 30
wood, for S. A., Tallade-		Hanover Center, First S. S.,		Shelburne Falls, L. M. S.,	
ga Coll.....	20 00	Lincoln Mem.....	4 65	Two Bbls. Goods, for	
Mrs. Fannie B. Pratt,		Second S. S., Lincoln		Pleasant Hill, Tenn.....	
Bbl. Goods, for Black		Mem.....	6 00	South Hadley, Ch.....	11 50
Mountain Acad.....		Haverhill, Miss E. C. Ames,		Spencer, C. E., for S. A.,	
H. F. Wilson, for Dem-		for McIntosh, Ga.....	10 00	Grand View, Tenn.....	20 00
orest, Ga.....	25 00	Holbrook, W. B. Soc., Bbl.		C. E. for S. A., Tallade-	
Wolcott H. Johnson, for		Goods, for Wilmington,		College.....	10 00
S. A., Tallade-ga Coll.....	25 00	M. C.....		Springfield, First Ch.....	156 85
"A Friend".....	70	Holliston, First Ch.....	33 25	Park Ch., King's Daugh-	
South Boston, Phillips Ch.,	31 18	Holyoke, B. N. Norton.....	10 00	ters, for Greenwood,	
S. S. in Phillips Ch.,		Housatonic, Primary S. S.,		S. C.....	3 00
Lincoln Mem.....	15 00	for McIntosh, Ga.....	2 30	Park S. S.....	5 60
Brighton, Faneuil S. S.,		Indian Orchard, Evangelical		Sutton, Jr. C. E., for S. A.,	
Lincoln Mem.....	4 16	Ch.....	4 25	Tallade-ga Coll.....	10 00
Dorchester, Second S. S.,		Ipswich, First S., Lincoln		Swampscott, First S. S.....	6 60
for Demorest, Ga.....	5 00	Mem.....	5 00	Taunton, Winslow Ch.,	
Dorchester, Ramsey S. S.,		Lowell, Pawtucket S. S.,		Ladies' Soc., Bbl. Goods,	
for S. A., Tallade-ga		Lincoln Mem.....	13 76	for Marion, Ala.....	
College.....	6 30	Lunenburg, S. S.....	3 32	Upton, L. M. S., Bbl. Goods,	
Also Bbl. Goods for Tal-		Lynn, Central Ch., Ladies'		for Greenwood, S. C.....	
lade-ga Coll.....		Aid Soc., for Horse for		Wakefield, Ch.....	34 89
Mrs. E. Torrey, in Second		Greenwood, S. C.....	5 00	Waltham, L. B. S., Bbl.	
Ch.....	50 00	Mansfield, Boys' Class,		Goods, for Wilmington,	
Jamaica Plain, Boylston		No. 30, for Demorest,		N. C.....	
Ch.....	5 00	Ga.....	1 00	Wareham, Ch.....	10 00
Neponset, Trin. S. S., Lin-		Mattapoisett, Ch.....	10 50	S. S. of First Ch., Lin-	
coln Mem.....	8 23	S. S., Lincoln Mem.....	4 25	coln Mem.....	5 00
Roxbury, Henry M. West-		Medfield, C. E., for Blanche		Warren, First Ch., for Mc-	
on, for S. A., Black		Kellogg Institute, San-		Intosh, Ga.....	15 00
Mountain Acad., Everts,		turce, Porto Rico.....	2 00	Webster, Ladies' Soc., Box	
Ky.....	10 00	Middleboro, First Ch.....	2 00	Goods for Joppa, Ala.....	
Roxbury, "A Friend" in		Putnam C. E. of First Ch.,		Westboro, S. Ingersoll Bry-	
Immanuel, Walnut Ave.,		for C. E. Hall, San-		ant, for Andrews Theo.	
Ch., for Charlotte, N. C.....	5 00	turce, Porto Rico.....	15 00	Hall, Tallade-ga, Ala.....	10 00
Brookton, South, S. S.,	22 50	Millis, S. S., Lincoln Mem.....	4 06	West Brookfield, Cora L.	
Wendell Ave., S. S., for		Mittineague, Southworth		Pierce, Box Goods, for	
S. A., Black Mountain		Paper Co., Case Paper,		Everts, Ky.....	
Acad.....	20 00	for King's Mountain,		Westfield, Mrs. J. C. Green-	
Byfield, Ch.....	5 35	N. C.....		ough, for S. A., Cappa-	
Cambridge, Young People's		Newburg, First Ch.....	13 90	hoscic, Va.....	25 00
Alliance of Shepherd		Newton, Eliot Guild, for		Mrs. O. W. Sanford, Bbl.	
Mem. Ch., for S. A.,		Black Mountain Acad.....	3 50	Goods, for Joppa, Ala.....	
Everts, Ky.....	14 50	Eliot, Guild, Bbl. Goods,		Weymouth, Old South Ch.....	3 00
Carlisle, Ladies' Soc., Bbl.	8 00	for Moorhead, Miss.....		Williamsburg, Ch.....	60 00
Chatham, Ladies' Soc., Bbl.		Newton Highlands, Mrs.		S. S., Lincoln Mem.....	4 53
Goods, for Joppa, Ala.....		Whittemore, for Pleas-		Williamstown, First Ch.....	160 00
Chesterfield, M. T. Ander-		sant Hill, Tenn.....	1 00	Wilmington, S. S., Lin-	
son.....	5 00	And Books.....		coln Mem.....	3 15
Chicopee, First Ch.....	8 00	Northampton, First Ch.,		Winchester, First Ch. Mis-	
Second Ch.....	30 07	Ladies' Mission Circle,		sion Union, Box Goods,	
Third S. S.....	10 00	for Marion, Ala.....	14 00	for Pleasant Hill, Tenn.....	
Chicopee Falls, Second S. S.,		(10 of which for S. A.		Winchendon Center, First	
Lincoln Mem.....	10 00	and 4 for Furnishing;))		S. S., Lincoln Mem.....	3 00
Cohasset, Second S. S., for		Also Bbl. Goods, for		Worcester, Old South S. S.	19 70
Am. Highlanders.....	10 00	Marion.....		C. E., Bbl. Goods, for	
Conway, C. E., for S. A.,		Edwards Ch.....	115 08	Tallade-ga Coll.....	
Tallade-ga Coll.....	10 00	Gordon Hall Mission		Wrentham, S. S. of Original	
Dalton, Ch.....	200 44	Band, in Edwards' Ch.,		Cong'l Ch., Lincoln	
S. S., for McIntosh, Ga.	15 00	for Marion, Ala.....	2 00	Mem.....	4 00
S. S., Home Dept., for		"M. C.".....	10 00	WOMAN'S HOME MISS'Y ASSO-	
McIntosh, Ga.....	15 00	Mrs. Martha H. Williams,		CIATION OF MASS. AND R. I., Miss	
Hon. Wm. Murray Crane,		for Wilmington, N. C.....	8 00	Lizzie D. White, Treas.	
for S. A., Tallade-ga		"W.".....	300 00	Brighton, Aux., for	
Coll.....	50 00	Newburyport, Prospect St.		Schp., Fisk U.....	50 00
Zenas Crane, for S. A.,		Bible School, Lincoln		Jr. C. E., Lincoln	
Tallade-ga Coll.....	50 00	Mem.....	7 00	Mem.....	11 72
Miss Clara L. Crane, for		North Carver, S. S., Lin-		Hyde Park, First Ch.	
S. A., Tallade-ga Coll.....	25 00	coln Mem.....	4 25	Aux., for Schp.	
Douglass, First S. S., Lin-		Norwich, L. B. Soc., Bbl.		Piedmont Coll.....	15 00
coln Mem.....	2 00	Goods, for Joppa, Ala.....		West Somerville, C. E.,	
Fairhaven, First S. S., Lin-		Oxford, First Ch.....	30 00	for S. A., Talla-	
coln Mem.....	14 68	To const. MINNIE J.		de-ga College.....	5 00
Fall River, First S. S., Lin-		Newton, L. M.....		W. H. M. A., for	
coln Mem.....	25 15	Pepperell, L. M. S., Bbl.		Salaries.....	370 00
Gloucester, Trinity S. S.,		Goods, for Greenwood,		And for Chinese.....	10 00 461 72
Lincoln Mem.....	16 00	S. C.....		LEGACIES	
Grafton, Evan. Ch., Bbl. and		Petersham, North Ch.....	87 00	Brookline, Mrs. Rebecca B.	
Box Goods, for Everts,		Pittsfield, South S. S., Lin-		Stetson, 10 (Reserve	
Ky.....		coln Mem.....	15 00	Legacy, 6.66).....	3 34
S. S., Lincoln Mem.....	3 30	Randolph, Ch.....	38 77	Fitchburg, Harriet T. Bur-	
Great Barrington, Miss E. M.		S. S.....	10 00		
Pixley.....	1 00	Rockland, First S. S.....	10 00		

nap, 1,000—less State
Tax, 50 = 950 (Reserve
Legacy, 633.34)..... 316 66
Jamaica Plain, Lizzie C.
White, 8.73 (Reserve
Legacy, 5.82)..... 2 91
Worcester, Mrs. Harriet
Wheeler Damon, 5.50
(Reserve Legacy, 3.66)..... 1 84

RHODE ISLAND, \$121.96

Central Falls, Ch..... 58 25
Kingston, Mr. and Mrs. M.
Tyler, for S. A., Tallade-
ga Coll..... 3 25
Pawtucket, Park Place Bible
School, Lincoln Mem..... 30 00
Smithfield Ave. S. S.,
Lincoln Mem..... 10 10
Providence, Beneficent S. S.,
Lincoln Mem..... 6 50
Free S. S..... 3 86
F. W. Carpenter, for
S. A., Talladega Coll..... 10 00

CONNECTICUT, \$6,984.06

(Dons. \$1,575.73, Leg's \$5,408.33.)
Berlin, Mrs. Lucy T. Smith,
for S. A., Straight U..... 6 00
Mrs. F. L. Wilcox, for
S. A., Grand View,
Tenn..... 25 00
Bethel, Frank E. Tomlinson..... 13 55
Bridgeport, Black Rock
S. S., Lincoln Mem..... 7 00
Olivet Ch..... 5 18
Olivet S. S., Lincoln Mem..... 12 06
West End Ch..... 6 67
Bristol, First Ch..... 45 00
Brookfield Center, S. S.,
Lincoln Mem..... 5 00
Burlington, Union S. S.,
Lincoln Mem..... 5 00
Canton Center, W. M. S.,
for Wilmington, N. C..... 8 00
Chaplin, Ch..... 6 05
Cheshire, L. B. S., for S. A.,
Grand View, Tenn..... 5 00
M. Soc., for Freight on
Goods to Grand View,
Tenn..... 2 00
Collinsville, "Ex-Teacher"..... 1 00
Dayville, S. S., Lincoln
Mem..... 1 60
East Canaan, S. S., for
Thomassville, Ga..... 14 00
Ladies' Aid Soc., for
Thomassville, Ga..... 7 00
Eastford, S. S..... 6 93
East Haven, L. M. S., Bbl.
Goods, for Talladega
Coll..... 7 50
Ellington, S. S., Lincoln
Mem..... 1 71
Falls Village, S. S., Lincoln
Mem..... 3 00
Franklin, W. M. S., Bbl.
Goods, for Thomassville,
Ga..... 3 00
Georgetown, Gilbert Mem.
S. S., Lincoln Mem..... 10 00
Haddam, A. Classmate, "for
Andrews Theo. Hall,
Talladega Coll..... 5 00
Hartford, Talcott St. S. S.,
Lincoln Mem..... 15 00
F. S. Allen, for Demorest,
Ga..... 10 00
Mrs. Julia Coffin, for
S. A., Talladega Coll..... 2 00
Mrs. Howard Collins, for
Talladega Coll..... 20 00
Mrs. M. A. Williams..... 25 00
Mrs. W. J. Wood, for
Andrews Theo. Hall,
Talladega Coll..... 2 00
Hart Talcott, for Dem-
orest, Ga..... 2 00
Harwinton, S. S., Lincoln
Mem..... 3 00
Higganum, S. S..... 1 42
Jewett City, S. S., Lincoln
Mem.....

W. M. S., for Thomas-
ville, Ga..... 1 25
Kensington, Ch..... 44 00
S. S., for S. A., Tou-
galoo U..... 35 00
S. S., Lincoln Mem..... 3 00
Lebanon, Goshen S. S., Lin-
coln Mem..... 8 00
Ledyard, Ch..... 8 21
Lisbon, S. S., Lincoln Mem..... 6 50
Madison, Fellow Workers'
Soc., Bbl. Goods, for
Wilmington, N. C..... 5 00
Mansfield Center, First
S. S., Lincoln Mem..... 2 00
Meriden, W. L. Squire, for
S. A., Talladega Coll..... 31 10
Middletown, First Ch..... 5 00
Mrs. W. W. Wilcox, for
Demorest, Ga..... 45 00
Naugatuck, S. S., for S. A.,
Tougaloo U..... 35 07
New Britain, First S. S.,
for S. A., Talladega
Coll..... 17 00
New Canaan, C. E. for
S. A., Grand View,
Tenn..... 10 00
New Haven, Plymouth S. S.,
Lincoln Mem., for
Blanche Kellogg Insti-
tute, Santurce, Porto
Rico..... 200 00
United Ch..... 20 00
F. W. Pardee, for S. A.,
Talladega Coll..... 100 00
New London, Mrs. Martha
Strong Harris, for S. A.,
Talladega Coll..... 4 14
North Cornwall, S. S., Lin-
coln Mem..... 40 87
Norwich, First Ch..... 8 00
First S. S., Lincoln Mem.
Park Ch., by Mrs. S. H.
Howe, for S. A., Tallade-
ga Coll..... 25 00
Second S. S., for Athens,
Ala..... 3 33
Miss Johnson and Mrs.
A. E. Speeler, for S. A.,
Talladega Coll..... 10 00
Lester L. West, for Dem-
orest, Ga..... 1 00
Old Lyme, L. B. S., Box
and Bbl. Goods, for
Moorhead, Miss..... 3 11
Plymouth, First S. S., Lin-
coln Mem..... 23 00
Pomfret, S. S., for Building
Fund, C. E. Hall, San-
turce, Porto Rico..... 10 10
Poquonock, Ch..... 5 00
Scotland, Rev. L. B. Ten-
ney, for Black Mountain
Academy..... 10 00
Sound Beach, S. S., Lincoln
Mem..... 3 00
South Glastonbury, Ch..... 12 50
Southington, First S. S., Lin-
coln Mem..... 8 00
South Norwalk, Woman's
Assoc., for Wilmington,
N. C..... 8 00
South Windsor, L. M. Soc.,
Bbl. Goods, for Talla-
dega Coll..... 1 70
Stamford, "Fragments," for
C. E. Hall, Blanche
Kellogg Institute, San-
turce, Porto Rico..... 8 00
Stratford, S. S., Lincoln
Mem..... 5 00
L. M. S., Bbl. Goods, for
Greenwood, S. C..... 5 00
Suffield, First S. S..... 5 00
Ridgefield, L. A. Soc., for
Wilmington, N. C..... 5 00
Talcottville, S. S., Lincoln
Mem..... 10 00
Terryville, S. S. Class, for
S. A., Talladega Coll..... 6 00
L. Soc., Box Goods, for
Wilmington, N. C.....

Wallingford, First..... 77 59
Wauregan, L. B. Soc., for
Thomassville, Ga..... 8 00
West Hartford, Mrs. Eliza
Keeney, for S. A., Straight
U..... 6 50
Mrs. Clara Root, for
S. A., Straight U..... 1 00
Westminster, Ch..... 4 00
West Stafford, S. S., Lin-
coln Mem..... 3 90
West Torrington, L. H.
M. S. of First Ch., Bbl.
Goods, for Wilmington,
N. C.....
Wethersfield, S. S., for
Tougaloo U..... 10 00
"A Member of First Ch."
for Pleasant Hill, Tenn..... 50 00
Willimantic, Miss E. P.
Woodward and Mrs.
E. S. Wilkins, for
Foster Hall, Talladega
Coll..... 25 00
Wilton, Ch and S. S., Lin-
coln Mem..... 5 10
Windsor, S. S..... 4 50
Missy Circle Bbl. Goods,
for Thomassville, Ga..... 83 10
Winsted, First Ch.....
L. M. S., Bbl. Goods, for
Joppa, Ala..... 3 40
Woodbridge, Ch.....
Yantic, W. M. S., for Thom-
assville, Ga..... 8 00
"A Friend in Conn."..... 25 00
WOMAN'S CONG'L HOME MISSION-
ARY UNION OF CONNECTICUT,
Mrs. J. B. Thomson, Treas.
Hartford, Mrs. F. B.
Cooly..... 75 00
(50 of which for
Thomassville, Ga,
and 25 for Grand
View, Tenn.)
New Hartford Ladies'
Aid Soc., for
Schp Gregory
Institute..... 8 00
Newington, for San-
tee, Neb..... 2 00
Waterbury, L. B. S.
of First Ch., for
Grand View,
Tenn..... 55 00
W. C. H. M. U. of
Conn., for San-
tee, Neb..... 50 00 190 00
LEGACIES
Hartford, Caroline M.
Church..... 4,333 33
Lyme, Harriet H. Matson..... 1,075 00
NEW YORK, \$2,334.63
(Dons. \$1,788.44, Legacies \$546.19.)
Albany, First..... 29 26
Binghamton, L. Miles Ely,
for S. A., Talladega
Coll..... 25 00
Blooming Grove, S. S..... 5 00
Brooklyn, L. M. S. of Cen-
tral Ch., Bbl. Goods,
for Moorhead, Miss..... 900 38
Park Ch..... 21 10
Tompkins Ave. S. S..... 50 00
(30 of which from Home
Dept. for Black Moun-
tain Academy.)
Camden, First Ch..... 23 01
Chenango Forks, S. S., Lin-
coln Mem..... 2 75
Cortland, C. E. of First Ch..... 15 00
Deansboro, S. S..... 5 50
Deer River, First S. S., Lin-
coln Mem..... 4 94
"Friends," Two Boxes
Goods, for King's
Mountain, N. C.....
Franklin, Ch..... 28 50
Fulton, "Friends," for C. E.
Hall, Blanche Kellogg

Institute, Santurce, Porto Rico.....	3 74
Gaines, Ch.....	20 80
Jamestown, First S. S.....	20 00
Lebanon, S. S., Lincoln Mem.....	3 21
Lisle, Ch., Lincoln Mem...	2 70
Lockport, First Ch., Bbl. Goods, for Talladega Coll.....	
Mt. Vernon, M. M. Miller, for S. A., Talladega Coll.....	7 00
Mt. Vernon Heights, Ch.....	12 42
New York, Bethany S. S., for Elbowoods, N. D.....	20 00
Richard Billings, for Dem- orest, Ga.....	50 00
H. W. De Forest, for Talladega College.....	25 00
Mrs. C. H. Potter, for Saluda, N. C.....	5 00
Mrs. Caroline L. Smith.....	35 00
Mrs. Lucien C. Warner, 5 doz. Books, for Li- brary, Talladega Coll.....	
"A Friend," for Fur- nishing New Building at Thomasville, Ga.....	100 00
Oswego, Ch.....	14 76
Oxford, S. S., Lincoln Mem.	10 00
Patchogue, First Ch.....	22 94
Pierrepont Manor, Miss Larned, for Grand View, Tenn.....	1 00
Rensselaer Falls, First Ch.....	6 75
Richmond Hill, Union Ch.....	38 30
Rochester, South Ch., Bbl. Goods, for Wilmington, N. C.....	
Sayville, Ch., to const. DEA. ROBERT NUNNS, L. M.....	30 00
Sherburne, First S. S., for S. A. Talladega Coll.....	20 51
Sidney, W. M. S., Bbl. Goods, for King's Moun- tain, N. C.....	
Syracuse, Mrs. F. M. Stan- ton, for S. A., Thomas- ville, Ga.....	2 00
Warsaw, L. M. U., Bbl. Goods, for Straight U.....	
Westmoreland, Ladies' Aid and H. M. S., Bbl. Goods, for Jopba, Ala.....	
Wolcott, Mrs. Martha Tal- cott, for S. A., Talla- dega Coll.....	5 00

WOMAN'S HOME MISS'Y UNION OF NEW YORK, Mrs. J. J. Pear- sall, Treas.	
Brooklyn, Clinton Ave. W. G., for En- dowment Fund, Piedmont Coll.....	50 00
Flatbush, Ch., Will- ing Workers Mis- sion Band, for S. A., Hillsboro, N. C.....	5 00
Puritan S. S., for S. A., Fisk U.....	16 65
Deer River, C. E.....	2 00
Ellington, W. M. S., for Allen Nor- mal School, Thomasville, Ga.....	5 80
Flushing, W. H. M. S., for S. A., Grand View, Tenn.....	25 00
S. S., for Indian M.....	11 85
New York, Broadway Tabernacle, Soc.....	
W. W.....	49 00
Syracuse, Geddes Ch., W. G.....	26 00
(7 of which for Santee, Neb. 7 for Am. High- landers, 7 for King's Mt., N. C., and 5 for	

Blanche Kellogg Inst., Santurce, Porto Rico.)	
Plymouth Ch.....	20 57
S. S., Philathea Class.....	10 00 221 87
LEGACY	
Brooklyn, Henry L. Pratt..	546 19

NEW JERSEY, \$423.26

East Orange, First Ch.....	65 73
C. E. of First Ch., for Ballard Normal School, Macon, Ga.....	8 00
First S. S., Lincoln Mem., for C. E. Hall, Blanche Kellogg Institute, Porto Rico.....	24 40
Glen Ridge, S. S.....	25 00
Mrs. John Long, Pkg. Goods, for Everts, Ky.....	
Montclair, T. Y. Crowell... Mrs. A. A. Snyder, for Athens, Ga.....	5 00
Newark, First Ch., Bbl. Goods, for Saluda, N. C. Miss H. B. Ilsey, for Elbowoods, N. D.....	25 00
Upper Montclair, Christian Union Ch.....	100 00
L. B. Soc., Bbl. Goods, for Moorhead, Miss. Ch., Two Bbls. Goods, for Everts, Ky.....	
Vineland, Ch.....	3 13
S. S.....	1 50
Westfield, W. M. S., for Horse for Greenwood, S. C.....	5 00
WOMAN'S HOME MISS'Y UNION OF THE N. J. Assoc., Mrs. Willard C. Buell, Treas.	
Montclair, W. H. M. Soc. of First Ch.....	112 50
(100 of which for salary, Marshall- ville, Ga., and 12.50 for Schp. at Saluda, N. C.)	
Passaic, S. S., for S. A., Black Mountain Acad., Everts, Ky.....	22 00
Upper Montclair, Christian Union S. S., for Schp. at Black Moun- tain Acad.....	21 00 155 50

PENNSYLVANIA, \$933.65

(Dons. \$100.31, Legacies \$833.34.)	
Canonsburg, Thomas Jones, for S. A., Marion, Ala.....	1 00
Edwardsville, Bethesda Ch.....	6 31
Welsh Ch.....	10 00
Welsh S. S.....	10 00
Greensburg, Margaret G. Dick, for Bell for Greenwood, S. C.....	10 00
Harford, Ch.....	7 00
New Wilmington, Mary E. Ferguson, for Green- wood, S. C.....	6 00
(1 of which for Bell.)	
Philadelpnia, John H. Con- verse, for S. A., Talla- dega, Coll.....	50 00
LEGACY	
Philadelphia, Wm. H. Wana- maker.....	833 34

OHIO, \$1,198.37

(Dons. \$844.26, Legacies \$354.11.)	
Cincinnati, Walnut Hills Ch.....	36 60
To const. EDWARD P. HIGGINS, L. M.	
"A Friend," for Saluda, N. C.....	2 00
Cleveland, Bethlehem Ch.....	26 94
S. S.....	3 14
Lakeview Ch.....	3 00

Pilgrim Ch.....	162 00
Mrs. Helen M. Cobb, for Andrews Theo. Hall, Talladega Coll.....	500 00
Elyria, First Ch., Two Bbls. Goods, for Talladega Coll.....	
Hubert Day, Box Goods, for Talladega Coll.....	
Garrettsville, "Friends," Bbl. Goods, for Meridian, Miss.....	
Greenwich, Ch., Bbl. Goods, for Everts, Ky.....	
Hamilton, Ch.....	8 00
Hiram, Miss Myrta G. Par- sons, for S. A., Green- wood, S. C.....	75
Huntsburg, C. E.....	3 83
Mrs. Mary E. Millard.....	5 00
Ironton, Ch., Bbl. Goods, for Everts, Ky.....	
Jersey, Charlotte F. Slough. Lucas, S. S., Lincoln Mem., for C. E. Hall, Blanche Kellogg Inst., Santurce, Porto Rico.....	15 00
Madison, Miss J. Whipple..	50
North Ridgeville, C. E.....	3 00
Oberlin, Mrs. L. G. B. Hills "Friends," Bbl. Goods, for Meridian, Miss.....	5 00
Painesville, First S. S., for Indian Missions, Grand River, S. Dak.....	7 50
Springfield, Mr. and Mrs. Frank Petticrew, for Bldg. Fund, C. E. Hall, Santurce, Porto Rico.....	2 50
Troy, Ch.....	1 75
Toledo, Marion Lawrence S. S., for S. A., Talla- dega Coll.....	25 00
Marion Lawrence S. S., for Furnishing New Bldg., Toulaloo U.....	25 00
WOMAN'S HOME MISS'Y UNION OF OHIO, Mrs. G. B. Brown, Treas.	
Cincinnati, Walnut Hills W. M. S., for S. A., Straight U.....	7 25 7 25
LEGACIES	
Savannah, James Lawson..	2 14
Tallmadge Township, Daniel Hine.....	351 97

INDIANA

Shelbyville, Mr. and Mrs. N. H. Strong, Box Goods, for Talladega Coll.....	
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ILLINOIS, \$894.88

(Dons. \$794.88, Legacies \$100.)	
Atkinson, S. S., Lincoln Mem.....	2 45
Aurora, First Ch.....	30 50
Mrs. Susan H. Quereau, for Fur. Dormitory, Marion, Ala.....	25 00
Batavia, Ch.....	21 75
Big Woods, W. M. S., Two Boxes Goods, for Everts, Ky.....	
Buda, Ch.....	53 55
(50 of which for S. A., Fisk U.)	
S. S.....	6 00
Chicago, Bethesda Ch.....	4 50
S. S., Lincoln Mem.....	9 05
Ewing St. S. S., Lincoln Mem.....	6 00
Fellowship S. S., Birthday Box.....	1 00
Leavitt St. Ch.....	29 46
Leavitt St. Bible Class, for Strieby Hall, Tou- galoo U.....	5 00
North Shore, S. S., Lincoln Mem.....	9 63

St. Paul's Evangelical Ch., for Work in the Ha- waiian Islands.....	25 00	Belvidere, Mary Crocker Foote, for Tillotson Coll., Austin, Tex.....	100 00	Osage, W. S., Bbl. Goods and for Freight to Savannah, Ga.....	66
Union Park Ch., Y. L. M. S., for Pleasant Hill, Tenn.....	10 00	MICHIGAN, \$36.10			
Mrs. Bilham, for Pleasant Hill, Tenn.....	5 00	Alpena, S. S., for Athens, Ala.....	4 28	Sioux City, W. H. M. U., Bbl. Goods (val. 32.00), for Pleasant Hill, Tenn.	
Mrs. Farnsworth, for Plea- sant Hill, Tenn.....	1 00	L. M. S., Box Goods, for Joppa, Ala.....		Sioux Rapids, Jr. C. E., Goods, for Pleasant Hill, Tenn.....	
Cora Kimball, for Black Mountain Acad.....	3 00	Allegan, Miss Ethel G. Hickok, for Dor. Fund, Greenwood, S. C.....	2 00	Washta, Miss'y Soc., Bbl. Goods, for Pleasant Hill, Tenn.....	
Victor F. Lawson, for Black Mountain Acad.....	100 00	Benzonia, L. M. S., for Freight to Greenwood, S. C.....	1 65	WOMAN'S HOME MISS'Y UNION OF IOWA, Mrs. H. K. Edson, Treas.	
Miss S. Agnes Mahn, for S. A., Lexington, Ky.....	2 00	Calumet, Robert Dobbie.....	5 00	Cedar Falls, W. M. S. 7 00	
Des Plaines, Ch.....	16 21	Chesterfield, S. S.....	75	C. E..... 3 50	
Dover, L. M. S., Bbl. Goods, for Joppa, Ala.....		Clarksville, S. S., Lincoln Mem.....	1 35	Clarion, C. E..... 1 91	
Dundee, S. S., Lincoln Mem.	10 00	Detroit, Woodward Ave. Ch. Woman's Union, Bbl. Goods, for Greenwood, S. C.....		Des Moines, Plymouth W. M. S..... 1 95	
Dwight, The Misses Fox, Pkg. Goods, for Plea- sant, Tenn.....		Grand Rapids, L. M. S. of Park Ch., Box Goods, for Greenwood, S. C.....		Earlville, W. M. S..... 7 00	
Elburn, Ch.....	13 00	Leonidas, S. S.....	1 00	Eldora, W. M. S..... 6 90	
Galoa, Ch.....	39 00	Mattawan, Jr. C. E., for S. A., Marion, Ala.....	5 00	Y. W. M. S. C..... 10 00	
Geneseo, Ch.....	31 27	Saranac, Ch.....	3 00	Faragut, W. M. S..... 10 00	
Highland, Ch.....	2 35	Wheatland, S. S.....	9 77	C. E..... 5 00	
La Grange, Ch.....	38 05	WOMAN'S HOME MISS'Y UNION OF MICHIGAN, Mrs. A. H. Stone- man, Treas.			
Malta, S. S., Lincoln Mem.....	4 59	Detroit, First S. S.....	1 30	Jr. C. E., for Schp. at Pleasant Hill, Tenn.....	2 00
Marseilles, Ch.....	6 83	Oliver, C. E., for C. E. Hall, Santurce, Porto Rico.....	1 00	Glenwood, W. M. S..... 6 72	
Melville, Ch., Lincoln Mem.	4 00	IOWA, \$378.54		Grinnell, W. M. S..... 5 40	
Naperville, W. M. S., Two Bbls. Goods, for Evans, Ky.....		Belmond, Ch.....	9 00	Mrs. Stock's S. S. Class, for Schp. at Pleasant Hill, Tenn.....	1 06
Peoria, Union S. S., Lincoln Mem.....	6 66	Cedar Rapids, C. E., for Pleasant Hill, Tenn.....	6 60	Keokuk, W. M. S..... 25 00	
Rock Falls, Ch., Goods for Tillotson Coll.....		Mrs. Ella C. Everett, for Athens, Ala.....	4 00	Mt. Pleasant, W. M. S..... 7 32	
Stark, Ch.....	14 00	Clarion, Ch.....	32 67	Osage, W. M. S..... 26 00	
Sterling, S. S., Lincoln Mem.	6 36	S. S.....	6 93	Ottumwa, First, W. M. S..... 11 00	
Ch., Goods, for Tillotson Coll.....		C. E.....	1 40	Traer, W. M. S..... 10 58	
Vienna, S. S., Lincoln Mem.	2 04	Jr. C. E., Box Books, for Savannah, Ga.....		W. H. M. U., for S. A., Santee, Neb. 9 69	158 03
Waverly, Ladies' Soc., Box Notions, for Tougaloo U.		Council Bluffs, Rev. G. G. Rice for S. A., Talla- dega Coll.....	10 00	WISCONSIN, \$264.26	
WOMAN'S HOME MISS'Y UNION OF ILLINOIS, Mrs. A. H. Standish, Treas.		Cresco, First Ch.....	4 65	Arena, First S. S., Lincoln Mem.....	1 00
Albion, Y. L., for Black Mountain Acad.....	1 25	Decorah, Ch.....	27 45	Beloit, Pkg. Pictures, for Meridian, Miss.....	
Auburn Park, W. S.....	1 00	Des Moines, Mrs. J. M. Otis, Four Bbls. Goods, for Talladega Coll.....		rau Claire, First Ch.....	29 78
Chebanse, W. S.....	5 00	L. M. Soc., Two Bbls. Goods, for Talladega College.....		Elroy, S. S., Lincoln Mem.....	9 00
Chicago, Leavitt St. W. S., for King's Mt., N. C.....	15 00	Dinsdale, S. S.....	88	Endeavor, Ch.....	9 22
New England W. S.....	32 95	Eldora, Mrs. C. McKeen Duren, for Freight to Grand View, Tenn.....		Evansville, Ch.....	33 50
New England S. S., for Tougaloo U.....	10 00	Glenwood, Ch.....	13 77	Hartford, First Ch.....	19 25
Union Park W. S.....	7 19	Grinnell, "Friends," Two Bbls. Goods, for Plea- sant Hill, Tenn.....		Lake Beulah, Miss S. J. B., for S. A., Black Moun- tain Academy.....	14 50
Dundee, C. E.....	10 00	Hartwick, Ch.....	5 00	Madison, Plymouth Ch.....	4 60
Evanston, First, W. S.....	35 00	Hiteman, S. S., Lincoln Mem.....	5 00	Milwaukee, Grand Ave. S. S., Lincoln Mem.....	11 50
Jacksonville, W. S.....	5 00	Iowa City, W. M. S., Bbl. Goods, for Pleasant Hill, Tenn.....		Y. W. C. A. of Mil- waukee, Downer College Platteville, S. S., Lincoln Mem.....	40 00
Marseilles, C. E.....	8 00	Keokuk, Ch.....	77 25	Sparta, C. E. of Union Ch., for S. A., Talladega Coll.....	15 00
Oak Park, First, W. S.....	9 50	Lewis, Ch.....	11 50	Token, Ch.....	7 10
First, Y. L., for Grand View, Tenn.....	67 00	Maquoketa, Mrs. Ida E. Dana, for S. A., Talla- dega College.....		Waukun, Ch.....	5 50
Second, Glory M. B., for Marion, Ala., and Moorhead, Miss.....	40	Monona, Ch., Bbl. Goods; Two S. S. Classes, Two Boxes Goods, for Plea- sant Hill, Tenn.....		Whitewater, "Friends," Bbl. Goods, for Meridian, Miss.....	21 15
Odell, C. E.....	10 00	New Hampton, "Friends," Bbl. Goods, for Pleasant Hill, Tenn.....		WOMAN'S HOME MISS'Y UNION OF WISCONSIN, Mrs. E. F. Hansen, Treas.	
Ottawa, W. S.....	4 00	Olds, W. M. S., Bbl. Goods, for Savannah, Ga.....		Brandon..... 3 32	
Jr. C. E., for Marion, Ala., and Moorhead, Miss.....	1 00			Delavan..... 2 73	
Rantoul, S. S.....	1 00			rochester..... 10 80	
Rockford, Second W. S.....	13 25			Whitewater..... 26 31	43 16
Rogers Park, W. S.....	5 00			MINNESOTA, \$560.40	
Tonica, C. E.....	5 00			Dawson, S. S., Lincoln Mem.....	7 00
Toulon, W. S., for S. A., Fisk U.....	1 50			Elk River, Union Ch.....	8 00
West Chicago, Jr. C. E.....	1 00			Fergus Falls, First Ch.....	14 21
Wheaton College S. S., for Marion, Ala., and Moorhead, Miss.....	1 50			Litchfield, Col. O. C. Bissell Mrs. R. Freeman, for Me- ridian, Miss.....	20 00
	250 54			Mazeppa, S. S., Lincoln Mem.....	7 87
				Minneapolis, Como Ave. Ch., for Mobile, Ala.....	10 00

Pilgrim Ch.....	1 53
Plymouth Ch.....	120 32
Monticello, Ch., for McIntosh, Ga.....	4 10
Plainview, Ch.....	2 00
Rochester, S. S., Lincoln Mem.....	5 00

WOMAN'S HOME MISS'Y UNION OF MINN., Mrs. W. M. Bristoll, Treas.

Ada Aux.....	1 00
Austin, Aux.....	4 25
Benson, S. S.....	1 00
Clearwater, Aux.....	1 00
Duluth, Pilgrim Aux.....	10 00
Farihault, Aux., for Moorhead, Miss.....	5 00
Hutchinson, C. E.....	5 00
Lake City, Aux.....	5 00
C. E., for Moorhead, Miss.....	5 00
Lyle, Aux.....	3 50
Manorville, C. E.....	5 00
Marshall, Aux.....	1 00
C. E., for Piedmont Coll.....	5 00
McIntosh, S. S., for Fur., Moorhead, Miss.....	1 35
Medford, Aux.....	5 00
Minneapolis, Plymouth Aux.....	10 00
Forest Heights Aux., for S. A., Fisk U.....	25 00
Primary S. S., for Furnishing Moorhead, Miss.....	3 50
Linden Hills Aux.....	1 00
Lowry Hill Aux.....	2 00
Lyndale Aux.....	3 42
Park Ave. Aux.....	14 97
S. S., Jr. Dept., for Furnishing Moorhead, Miss.....	5 00
S. S., Primary Dept., for S. A., Moorhead, Miss.....	5 00
Aux.....	6 25
Moorhead, S. S., Prim. Dept., for Furnishing Moorhead, Miss.....	2 63
Sleepy Eye, C. E., for Piedmont Coll.....	5 00
St. Paul, Plymouth S. S.....	5 00
C. E., for Moorhead, Miss.....	2 50
Atlantic S. S., for Furnishing Moorhead, Miss.....	7 00
Winona, First Aux., for Moorhead, Miss.....	9 00
Thank Offering Fund.....	25 00
The above amts. to const. Miss MINNIE KELLER, MRS. LUCY M. HAIGHT, Miss ROBERTA REID, MISS GRACE M. WHITING and MRS. JENNIE SHURMAN, L. MS. W. H. M. U., Legacy Fund, for Debt on Dormitory, Moorhead, Miss.....	125 00
Thank Offering Fund, for Organ for Yabucoa, Porto Rico.....	35 00 350 37

MISSOURI, \$58.65

Breckenridge, Ch.....	10 15
Iberia, S. S., Lincoln Mem.....	2 98
Kidder, Ch.....	10 55
St. Louis, Memorial Ch.....	12 80
Reba Place Ch.....	13 00
Webster Groves Ch.....	9 17

KANSAS, \$3.00

Chase, Ch.....	2 00
Neosho Falls, Ch.....	1 00

NEBRASKA, \$2.70

Cambridge, L. M. Soc., Bbl. and Box Goods, for Everts, Ky.....	
Franklin, L. M. S., Bbl. Goods and.....	2 70
for Everts, Ky.....	
Geneva, First Ch., Box Goods, for Marion, Ala.....	

ALASKA, \$5.00

Wales, Cape Prince of Wales Ch., add'l, through A. N. Evans.....	5 00
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NORTH DAKOTA, \$10.12

Dwight, Ch.....	5 00
Mayville, S. S., Lincoln Mem.....	2 52
Moorton, Antelope Ch.....	1 60

WOMAN'S HOME MISS'Y UNION OF NORTH DAKOTA, Mrs. E. H. Stickney, Treas.

Wahpeton, W. M. S. 10 00	10 00
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SOUTH DAKOTA, \$9.25

Fort Pierre, First Ch.....	9 25
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MONTANA, \$9.50

Columbus, Ch.....	9 50
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WYOMING, \$30.00

Dayton, Girls of Cong'l Ch., for S. A., Grand View, Tenn.....	25 00
Douglas, First Ch.....	5 00

OKLAHOMA, \$24.72

Anadarko, Ch.....	13 00
S. S., Lincoln Mem.....	10 22
Kingsfisher, Ch.....	1 50

IDAHO, \$10.05

New Plymouth, Ch.....	3 00
Mountain Home, Ch. and C. E.....	4 05

WOMAN'S MISS'Y UNION OF IDAHO, Mrs. George W. Derr, Treas.

Challis, Woman's Miss'y Aux.....	3 00 3 00
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ARKANSAS, \$9.35

Dumas, W. G. O'Neal, for Strieby Hall, Tongaloo U.....	5 00
Little Rock, Ch. and S. S., Lincoln Mem.....	4 35

INDIAN TERRITORY, \$1.00

Mohawk, C. W. Virtis, for Gadsden, Ala.....	1 00
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CALIFORNIA, \$118.95

Fullerton, Thomas Strain, for S. A., Lexington, Ky.....	12 00
Saratoga, Sidney Edward Williams, for Andrews Theo. Hall, Talladega Coll.....	100 00
Sebastopol, First Ch., Lincoln Mem.....	5 10
Sonoma, S. S., Lincoln Mem.....	1 85

WASHINGTON, \$13.95

Deer Park, Open Door Ch.....	1 40
Spokane, Westminster S. S., Lincoln Mem.....	12 55

DISTRICT OF COLUMBIA, \$20.58

Washington, First S. S.....	15 58
Prof. J. L. Ewell.....	5 00

MARYLAND, \$16.35

(Dons. \$305, Legacy \$13.30.)	
Frostburg, First Ch.....	3 05
LEGACY	
Baltimore, Mary R. Hawley, 48.26, less expenses, 8.36 = 39.90 (Reserve Legacy, 26.60).....	13 30

VIRGINIA, \$22.94

Cappahosie, Gloucester Mission S. S., for Gloucester School.....	12 94
S. S. of Gloucester School, Lincoln Mem.....	10 00

WEST VIRGINIA, \$5.15

Huntington, Ch.....	5 15
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KENTUCKY, \$31.10

Everts, Miss Helen M. Beckwith, for Black Mountain Acad.....	5 00
Gold Bug, Fairchild Ch.....	1 00
Lexington, S. S., Lincoln Mem.....	5 00
Chandler School, Proceeds Demarest Silver Medal Contest.....	6 60
Mrs. A. E. Clark, for Fur. Teachers' Home.....	5 00
Mrs. McGruder, for Ind'l Debt.....	1 00
W. L. Threlkeld, for Ind'l Dept., Chandler School.....	5 00
Williamsburg, Ch.....	2 50

NORTH CAROLINA, \$64.00

Bethel, Ch., Lincoln Mem.....	1 00
Enfield, S. S. of Jos. K. Brick School, Lincoln Mem.....	50 00
Hillsboro, C. E., Lincoln Mem.....	2 00
Lawndale, Douglass Acad., School and S. S., Lincoln Mem.....	4 50
Pinehurst, "A Friend".....	4 50
Strieby, Strieby and Martha S. S., Lincoln Mem.....	2 00

SOUTH CAROLINA, \$120.18

Greenwood, Brewer Normal School, for Dormitory Fund.....	18 18
"A Friend," for Dormitory Fund.....	100 00
Spartanburg, J. G. Russell, for Chairs for Saluda, N. C.....	2 00

TENNESSEE, \$143.85

Chattanooga, J. I. Ferrie, for Grand View, Tenn. Grand View, "Friends" by L. M. Starring, collector L. Saunders, for Grand View Normal Inst.....	5 00
Memphis, Cossett Library, for Le Moyn Institute.....	65 00
Students of Le Moyn Institute.....	18 10
Pomona, Mrs. H. E. Partidge, for Pleasant Hill, Tenn.....	5 00

GEORGIA, \$63.00

Atlanta, John M. Moore, for Demorest, Ga.....	5 00
McIntosh, Midway S. S., Lincoln Mem.....	6 40
Macon, Alumni of Ballard School.....	9 25

Mrs. Le Roy Felton, for Demorest, Ga.....	5 75
"A Friend," for Ballard School	5 00
Savannah, Beach Institute, Lincoln Mem.....	7 25
Thomasville, Miss Catherine Rollberg, for S. A., Talladega Coll.....	10 00
Toccoa, Mrs. E. P. Simpson, for Demorest, Ga.....	5 75
State Conference, for Demorest, Ga.....	8 60

ALABAMA, \$25.83

Anniston, Ch.....	5 00
S. S.	4 00
W. M. S.	1 00
Fort Davis, Cotton Valley Sch., Lincoln Mem....	2 00
Gadsden, Ch., Lincoln Mem.	1 00
Jenifer, Ch.....	1 00
Joppa, S. S., Lincoln Mem.	4 00
Marion, First S. S.....	1 23
Lincoln Normal Sch., Lincoln Mem.....	3 00
Thorsby, Rev. E. W. Butler	3 60

MISSISSIPPI, \$31.50

Heathman, Inda Crawford, for Strieby Hall, Tougaloo U.....	10 00
Moorhead, Girls' Industrial School, Lincoln Mem..	6 50
Miss F. A. Gardner, for Girls' Industrial School	6 00
Mound Bayou, Normal Institute, Lincoln Mem....	9 00

LOUISIANA, \$14.35

Abbeville, St. Mary's S. S., Lincoln Mem.....	2 00
New Iberia, St. Paul Ch....	1 10
New Orleans, Straight U., Lincoln Mem.....	11 25

FLORIDA, \$52.55

Daytona, Jr. C. E., for S. A., Santee, Neb.....	5 75
Fessenden, Estelle Reid, for Strieby Hall, Tougaloo U.....	10 00
Key West, First Ch.....	3 55
Orange Park, School, Lincoln Mem.....	5 00
Orlando, Mrs. Julia L. Daniels, to const. Herself a L. M., in Memory of her Father and Mother, Rev. W. S. Lewis and Wife.....	30 00

TEXAS, \$3.00

Corpus Christi, S. S., Lincoln Mem.....	3 00
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PORTO RICO, 75 cents

Santurce, S. S. of Blanche Kellogg Institute, Lincoln Mem.....	75
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CANADA, 50 cents

St. Catherines, Sophia Bates, for S. A., Greenwood, S. C.....	50
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SUMMARY FOR FEBRUARY, 1908

Donations	\$12,269 21
Legacies	7,580 02
Total	\$19,849 23

SUMMARY

FROM OCT. 1, 1907, TO FEB. 29, 1908

Donations	\$72,287 66
Legacies	35,317 56

Total Receipts, Five months

\$107,605 22

Total Expenditures, Five Months.....

132,868 88

Dr. Bal. on Current Year

\$25,263 66

FOR THE AMERICAN MISSIONARY

Subscriptions for Feb....	\$65 68
Previously Acknowledged..	264 11

\$329 79

ENDOWMENT FUND

Legacy of Priscilla N. Livermore, of Roxbury, Mass., deceased, by Whipple N. Potter, Exec., add'l	\$339 32
Income for Pleasant Hill, Tenn.	

H. W. HUBBARD, Treas.,

Congregational Rooms,

Fourth Ave. and Twenty-second St., New York, N. Y.

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